

NEWS BRIEFS

A STEP FORWARD

OTTAWA, Feb. 3. — Donald Brown (Lib., Essex West), co-chairman of the joint senate-commons committee on the Indian Act, Monday welcomed the news that Alberta Indian chiefs had voted to give Indian women an equal voice in tribal affairs.

"We want the Indians to be as much like us as possible and this sounds like a step in the right direction," he said. Mr. Brown said the resolution probably will be considered by the committee when it meets this session to revise the Indian Act.

INDIAN FIDDLERS BEST

THE PAS, Man.—Enthusiastic Indians took over as the old time fiddlers contest was held at the January Trappers' Festival, at the Legion Hall. Cyril Flamand came first, Gaspard Richard, second, and William Constant, third.

NURSING STATION

A nursing station has been opened this winter at Stoney Rapids, in northern Saskatchewan. Nurse Myrtle Pierce, formerly at Cumberland House, has taken charge. Stoney Rapids is 150 miles north of Prince Albert. The hospital was built this year by the Provincial Department of Health.

REUNION PLANNED

WOOD MOUNTAIN, Sask. — The Wood Mountain Turf Club, which took over the administration of the stampede grounds and park at the Old Post, is planning a large reunion of Indians this summer as a feature to the annual rodeo.

TRAGEDY ON ROAD

YORKTON, Sask.—The frozen body of Mrs. Frank Pelletier, 68, an Indian of the Crescent Lake district, was found on No. 9 highway, Feb. 6, six miles south of Yorkton and about a mile from her home.

It was 25 below zero with a south wind that night and the woman is thought to have become exhausted while walking home.

She is survived by her husband, six sons and three daughters.

LIZZARD VICTIM

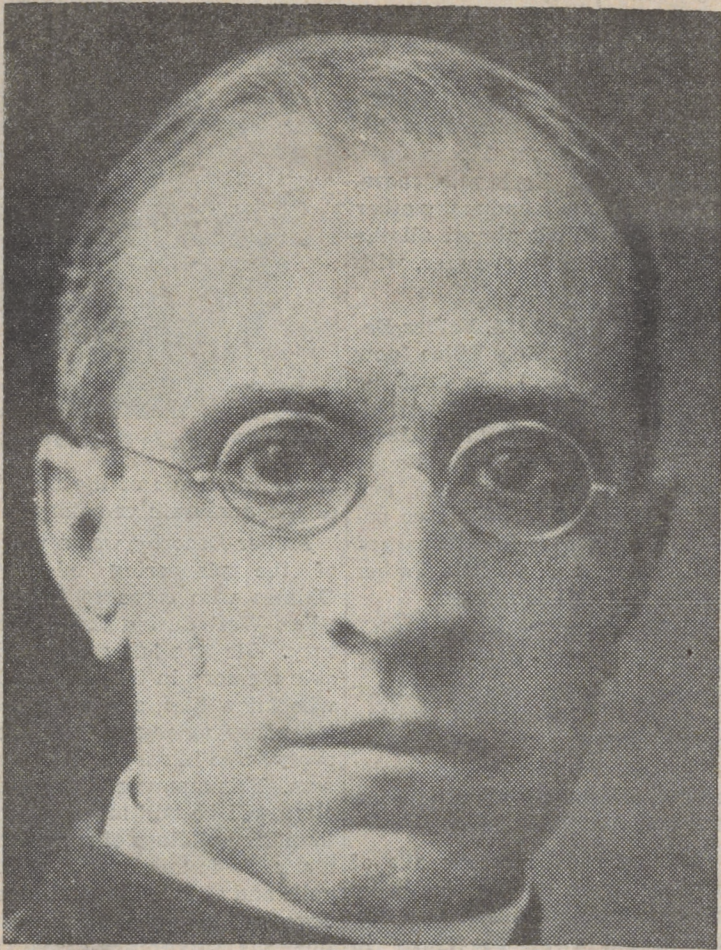
CALGARY, Feb. 14.—Victim of a blizzard, Feb. 3, the frozen body of Max Three Sons, 48, of the Blackfoot Indian Reserve at Airdrie, was found five miles directly south of the town.

RAPPER, SON DIED ON TRAIL

PRINCE GEORGE, B.C., Feb. 14.—Victims of a far north storm, an Indian trapper and his son were frozen to death on a blizzard-swept trail 380 miles north here.

Word of the tragedy was brought to Fort Ware, 300 miles north of here, by Mrs. Macdonald Egnall, who trekked down the frozen Finlay River with two younger sons to report the death of her husband and a son. A third son suffered frozen feet.

HIS HOLINESS POPE PIUS XII



His Holiness Pope Pius XII celebrated formally on March 12, in St. Peter's Basilica, the ninth anniversary of his crowning as Pope. Elected to the Supreme Pontificate March 2, 1939, on his sixty-third birthday, Pius XII has guided the Church through World War II, winning from all right-minded men highest esteem for his works of charity, peace and radiant spirituality. Serene, yet energetic, the Holy Father demands of all Catholics ardent prayer and intelligent action in bringing the world back to Christ. Let us pray, let us work for and with the Vicar of Christ.

FUR CONSERVATION TO AID INDIANS

REGINA, Sask. — The Pasquia game preserve north of Hudson Bay is the site of a fur conservation block being set up by the provincial government to aid rehabilitation of displaced Indians in northern Saskatchewan, E. L. Paynter, game commissioner, announced recently.

Covering approximately 1,600 square miles, the area, known as the "wildcat" block, is excellent beaver and marten country. It is the 70th conservation block set up by the government.

The entire Pasquia game preserve will be a fur conservation area, the other portion to the west, known as the Pasquia conservation block, an area of approximately 360 square miles, having been formed several months ago. The entire area will remain a game preserve, with the exception of fur, which can be taken under permit.

The new "wildcat" block is being operated in conjunction with a Dominion lease set up exclusively for Indians, which is adjacent to the provincial block. Indians to enter the block will be chosen by the federal Department of Indian Affairs, but the province will have control over regulations.

Co-operating with the Dominion, the resources department is now undertaking a survey to determine the number of trappers the area will support. It is believed the figure will reach 50, and these will be drawn from various Indian bands.

When the survey is completed the quota for next spring's trapping (if any is allowed) will be set. There is no quota on long-haired fur, which is in season.

INDIANS PAY TRIBUTE TO SAM LOVELL

THE PAS, Man. — When Sam Lovell died last year there was sorrow in the teepees of the northern tribes.

The Indians have given tangible evidence of their sorrow through purchase of a bronze plaque commemorating the agent whose territory was northern Manitoba and whose "family" was the area's Indian inhabitants.

In purchasing the plaque, the Indians paid tribute to a man whom they knew as a friend. Often he was reported to have paid their expenses out of his own pocket when they were in trouble and didn't qualify for aid under government laws.

He also took the initiative in interesting Indians in ownership of sawmills to help build homes on isolated reserves. Commercial fishing projects, which now yield Indians a fair income, were also encouraged by Mr. Lovell.

OTTAWA—The Government moved to reestablish the joint Committee on Indian Affairs during the present Session of Parliament. This Committee has been sitting for two years now. The Committee's evidence taking is about completed and work at this session will be confined to drafting amendments to the Indian Act.

The following members from the House of Commons were appointed to act in the committee: Messrs. Arsenault, Brown, Brunelle, Bryce, Blackmore, Case, Castleden, Charlton, Church, Farquhar, Garipey, Gibson (Comox-Alberni), Glen, Harkness, Little, Matthews (Brandon), (Wright), Reid, Richard (Gloucester), Stanfield.

MacLean, MacNicol, Raymond The Senate Members appointed to the Committee are: Hon. Senators Blais, Dupuis, Fallis, Horner, Johnston, Leger, McDonald, MacLennan, McKeen, Paterson, Stevenson and Taylor. The Committee sat on Feb. 19, March 2 and 4. (A further report will be published next month.)

FILM BOARD FEATURES NATIVE ART AND LEGENDS

VANCOUVER, B. C.—To promote and preserve West Coast Indian art, legends and customs the National Film Board of Canada has created such productions as "Totems", "Klee Wyck" and "Peoples of the Potlatch".

"Totems" was filmed on the Queen Charlotte Islands, the home of the Haidas; it shows interesting examples of totemic art. "Klee Wyck", or "The Laughing One", deals with the life and works of Emily Carr, painter and protagonist of the Indian people. "Peoples of the Potlatch", presents the life and

customs of Indian folk in their home, village and farm activities. These, and other interesting films on native art, such as "Eskimo Arts and Crafts", picturing Baffinland Eskimos at work and at play, can be had through the Ottawa office or through the local distributing centers of the National Film Board.

BISHOP GUY, O.M.I. OFFICIAL MISSION PROMOTER

MONTREAL. — The Most Reverend Joseph Guy, O.M.I., formerly Bishop of Gravelbourg, Sask., has been appointed Official Propagandist and Promoter of Oblate Missions for America. The appointment came from the Very Reverend Leo Deschatelets, O.M.I., Superior General, Rome.

The announcement praises Bishop Guy for his assistance to the Oblate missions in Canada, Africa and Haiti and requests him to include henceforth also the "poorest and most needy" missions: Cameroun in French Equatorial Africa, Laos in Indochina, and Pilcomayo in South America.

Bishop Guy is the President of the Oblate Commission of Indian Missions; he has worked for the welfare of Indians since



Bishop Joseph Guy, O.M.I. 1911. He will preside at the annual Missionary Convention, April 6-8, at St-Boniface Man.

CHIEF BALL ELECTED

Sixty-five years ago, old Chief Piapot led his band onto a reservation in the Qu'Appelle Valley and he now lies buried on a butte overlooking the valley and the reserve that bears his name.

Members of that same band today have a new chief. He is 62-year-old Harry Ball who was born three years after his parents followed the old chief onto the reservation.

There has been only one chief between Chief Ball and old Chief Piapot. Chief Kunius died a few years ago and the affairs of the band have been administered by two-councillors until the election of Chief Ball.

Chief Ball lost a leg at Vimy Ridge while serving with the 102nd battalion, C.E.F., in the First World War, but that has not prevented him from driving a car and engaging in normal activities on the reserve during the intervening years.

He is well known in Regina where he has attended every provincial exhibition for years and he was one of the first graduates of the Regina Indian industrial school which burned down a few weeks ago in Regina while being used as a boys' school.

Chief Ball is a musician of note among the Indians, and it was as a bandsman he joined the army in Regina for service overseas.

Commenting on the choice of the band in electing its new chief, J. B. Ostrander, inspector of Indian agencies in Regina, said, "Harry Ball is a pleasant and agreeable Indian and all will be pleased to know that the band has honored him by electing him chief."



CHIEF BALL

(Regina Leader-Post)



# THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

Published Monthly by the Oblate Fathers, 340 Provencher Ave., St. Boniface, Man.

Subscription Price: \$1.00 the Year.

Advertising Rates on Request.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

## Does It Pay to Buy on Credit?

In the old days the Indian's life was strikingly thrifty, but it needed not to be fully provident, as fish along lakes was always plentiful, game in the forest abundant, buffalo in the prairies numberless.

When white traders came, the Indian's life in winter ceased to be indolent to become excitedly intent on the fur catch. Provisions of a new nature were handed to him on credit by the store-keeper at the beginning of winter, together with a full trapping outfit and a large supply of cartridges. The native came back in due course with a large number of furs, which easily paid the advanced account and kept him supplied throughout the summer. For a good number of years this arrangement worked quite satisfactorily.

But when competitive stores sprang up and fur animals became depleted, the Indian now accustomed to new needs, having taken on credit an abundant supply of goods, often saw himself unable to fully repay his debt, and pulled away by the solicitations of another trader, he let his conscience sway from honesty to unfaithfulness, with the soothing excuse that after all he was getting somewhat even with the bewildering cunning of the white. Seeing his reputation fail, in order to restore his credit, he had to use expedients, which at times, if not intentionally, at least in fact, were far from being honest and truthful.

Pushed back more and more on his reservation by the crowding white settlers, the Indian, often without work, had to live from hand to mouth, and having not acquired saving habits as yet, he was bound frequently to beg for credit, and once he derived cash—ever too little for his want—, strong was the inducement to go to a different store. This tendency to eat what he had not earned yet led him also to borrow money or goods from members of his own tribe with the consequence of piling debts, quarrels and distrust.

Such a thievish bent tends to break three of God's commandments:

X. Thou shalt not covet thy neighbor's goods.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

An inveterate greed results from the credit habit, a greed that urges to live beyond one's means, to acquire what one is uncertain to pay back, and to be deceitful in order to win one's ends. It reduces one to a beggarly and unpleasant life, with the oft-repeated and useless complaint: "Kitimakisi anishinabe (Kitimakisiw ayisiyiniw), the Indian is poor..."

The practice of taking on credit, if readily excusable in dire circumstances, is rather senseless in time of steady and profitable earning. Still more inexcusable it is in extravagant dealings. How can one witness for example without a look of pity a man of poor means taking a taxi on credit to the amount of \$25.00 when a train or bus fare is available for only \$2.40!

It is with an encouraging satisfaction, however, that the missionary notices a growing number of Indians who understand that the only proper way of doing business is to be honest, truthful, saving for future needs, in order to purchase at the proper time betterments which raise one to a higher standard of life. Some Indians have an account in the bank with cheques always honoured. Others take an insurance, which shall protect them later in a case of bereavement or accident.

Members of a band who want to be really progressive will, therefore, be saving instead of relying on credit.

**It does not pay then, to buy on credit?** — No, unless there is a reasonable assurance of being able to pay fully in due time. Cash business is the best for the Indian. Let him buy, with judgment, according to his means. He will find it a saving in the end.

At all events the words of St. Paul in his first epistle to the Thessalonians (IV, 6) are ever timely: "that no man overreach or circumvent his brother in business: because the Lord is the avenger of all these things."

Rev. J. Brachet, O.M.I.

## THANK YOU, OSSEO!

OSSEO, Minn. — The Editor of the Indian Missionary Record is grateful for the 60 subscriptions paid by the parishioners of St. Vincent de Paul's Church at the occasion of the Forty Hours Devotions preached there by Fr. Laviolette, O.M.I., recently.

Our sincere thanks to Fr. J. H. Boerboom, pastor of St. Vincent de Paul's, who prompted the con-

tributions for the Propagation of the Faith among our native population.

Notwithstanding a very heavy snow fall the Forty Hours devotions were well attended. The theme of the sermons was the Holy Eucharist and our Families.

Osseo is about 12 miles northwest of Minneapolis, Minn; the parish church, built by Father Boerboom is one of the loveliest country churches in the West.

## THE LITTLE FATHER WHO TALKS ALL LANGUAGES

by REV. G. JEANNOTTE, O.M.I.

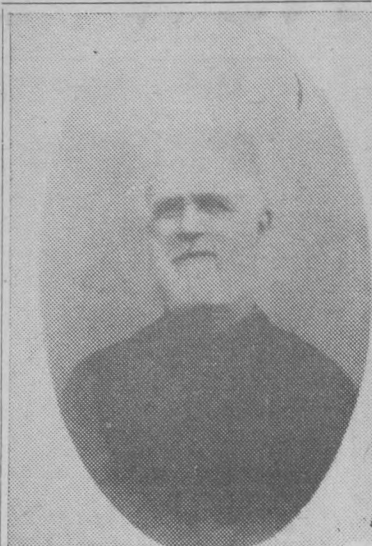
Father Jules Decorby, O.M.I., founder of St. Philip's Mission, in 1895, was born at Viviers, France, in 1841. Having been ordained priest at Autun in 1867, Father Decorby immediately set out for the Indian Missions of North-West Canada. In those days travelling was difficult. He travelled by train from Montreal to St. Paul, Minn., and then by ox-cart to Fargo, North Dakota; thence by boat, on the Red River, to St. Boniface. The next year he was appointed missionary at Qu'Appelle, (now Lebreton, Sask.) where he was the first resident and superior for twelve years.

From the Lebreton mission Father Decorby visited the Sioux, Crees, Sautaux and Assiniboines in a vast region, laboring unceasingly for their spiritual and temporal welfare. He accompanied the Metis on their hunting expeditions, and he attended to the missions of Qu'Appelle, Touchwood, Crooked Lake, Fort Ellice, Willowbunch, Moose Jaw, Swift Current, Yorkton, Canora, Rama, Fort Pelly and many other points, travelling almost all the time, by buggy in summer, with dog in the winter.

From 1880 to 1895, Father Decorby resided at Fort Ellice (now St. Lazare, Man.) In 1895 he founded the mission of Fort Pelly, where he remained until 1911. He ministered to the Catholic population of every race and color, speaking in their own native languages, so that he earned the surname: The Little Father who speaks all languages.

At Fort Pelly, Father Decorby built a rural school, a log chapel, and a residence. Six years later he moved to the present location of St. Philips, two miles West, and built an Indian residential school, a large chapel, a house, a store and a Post-Office.

Having retired at the age of seventy, worn out physically by his too strenuous missionary life, He passed away peacefully in 1916, at St. Boniface, Man., where his remains rest today



Rev. Father Jules Decorby, O.M.I.

under the shade of the tall elms of the Juniorate cemetery.

Father Decorby was a veteran of the pioneering missionary Oblates who came to the Canadian West during the last century. He has left an imperishable memory in the hearts of all who knew him, and his name is legendary among the Indians of every tribe in central Saskatchewan. This monument of his devotion will be still more enduring than the buildings of stone which mark his foundations at Qu'Appelle and at St. Philips. His noble devotion, his spirit of self-sacrifice, his superhuman zeal will live on forever as an example to all.

## BEAVER TAIL SOUP TASTY

Beaver tails helped solve the meat problem for Indians in the Rupert House area of James Bay in northern Ontario during the Second World War.

The department of Indian Affairs granted permission for Indians to trap beaver in the fall and winter in 1941 when caribou failed to pass near the settlement. Thus the Indians had both the meat and the pelt. The plan has been continued.

Tail of the beaver is regarded as the "choice" part from a food standpoint, as is the tongue of the caribou.

### Recipe

For anyone who might happen to have beaver-tails, here's the recipe as supplied by Rourke:

Wash three beaver tails, remove the skins and chop tails into two-inch squares. Cover with water, adding half a cup of vinegar, and soak overnight. Drain in morning and put to simmer for three hours in one gallon of water adding two teaspoons of salt and one teaspoon of pepper.

Add two finely-chopped onions and one cup of rice and cook for 20 minutes. Just before serving, add two tins of tomato soup, one teaspoon of celery salt, and one teaspoon of dried parsley. The concoction — gourmets in the north swear it has a fascinating taste like a mixture of oyster stew, clam chowder and mushroom soup — should be served with croutons.

Croutons, it might be added, is simply a fancy way of saying toasted bread cubes.

Indians stored their corn and beans in large holes in the ground. The sides of the holes were lined with bark.

## WINDIGO "DECOY" PROTECTS TRAVELLERS

THE PAS, Man.—An apparition which swings eerily in the shadows of Owl Portage, on the Molson River, 100 miles north-east of Norway House, has not only given water travellers a fright, but has started a controversy among students of Indian lore.

The object is a realistic dummy, completely clothed and with a carved face and head. The reason it has been placed squarely on the portage disputes one of two widely held beliefs:

That the Indian lacks the white man's sense of humor; That paganism has been supplanted by Christianity.

If the startling dummy represents a joke it could be interpreted as an Indian equivalent to the "hot-foot," but if it is a hold-over from ancient custom it opens up an entirely new discussion upon the habits of the Windigo—the fabled demon who preys upon Indians.

It was, Indians said, designed to attract the attention of the Windigo while the Indians portaged safely and unobtrusively behind his back. — (Winnipeg Tribune).

## INDIAN MISSION BUILDINGS BURNED

CROOKSTON, Minn.—(NC)—Damages estimated up to \$100,000 were incurred by the White Earth Indian mission near here when fire destroyed the rectory and adjoining day school. The buildings had been erected in 1880 by the Benedictine Fathers of St. John's Abbey, Collegeville, Minn., and were historic landmarks of the White Earth reservation.

## Old Wive's Lake INDIAN LEGEND

By Margaret Complin

The scouts could find no bu For food papooses cried— It seemed that every living In the Qu'Appelle had died The braves were called to cil, Wolf-willow fires' fierce lig Showed scalps and trophi taken

In many a hard-won fight, "We starve without the bu To western plains they've Though Blackfeet are our ly foes

We take the trail at dawn, So spake the Chief, a bray young Cree,

A mighty hunter he With four swift bison runne Hobbled near his teepee.

Across the sun-scorched pra The Cree Indians wind, Keen-eyed, well-mounted s ride first,

Dog travois drag behind. Strict watch they keep fo Blackfoot foes

As they press westward to Lush green plains of flower grass

Where graze the bison horc A herd of buffalo at last They sight. With outburst

The hunters race on agile m Eager to kill... kill... ki Soon bison boss and tongue stew

In big camp pots, and mak A welcome feast for all the Beside a little lake.

But as they feast, swift-scouts Race from the plain and cr

"Our foe is on the warpath The band must flee... or Then silence fell across the plains,

A silence no one broke e Till one old great-grandm cried:

"Hear me, O men!" and spa "We are near the Land of Sp Our feet are weak and slow

Let youths and maidens h back,

While old wives wait the n And when they see that os campfires

Are flaring clear and brigh They'll think our hunters and dance

Around those fires all nigh When they believe we sle last

And no strict watch do kee Like gaunt coyotes they w steal here

To slay us in our sleep. But youths and maids and dren

Will then have saved their And round our fire the fo find

Only wornout old wives Silence again fell on the p Then cries of grief and dr When old wives grunted th assent

The young Chief rose and "Our mothers speak with forked tongue,

Ye know we be too few To stay and fight the fo save

The youths and maidens t The young will give our t increase

So we must save their liv The sad band took the home trail

And left the brave old wiv When Blackfeet on their s ing mounts

Stormed the Cree camp at They found old women nea lake,

Young men and maidens g The maddened braves, outw Seized tomahawks and kniv

And with blood-curdling y rage Slew all those brave old w

Now, so Indian legends tel There echoes evermore The death-song of old wiv chanting

Round that spirit-haunted g (Regina Leader-Pb)



## HEALTH SERVICES FOR JAMES BAY INDIANS

OTTAWA — National Health and Welfare Minister Paul Martin characterized as "misleading and erroneous" suggestions in the quarters that the Dominion government is not doing everything feasible to provide health services for the Indians and Eskimos around James Bay.

"Far from neglecting them, we are making available to the natives of the north services which are being steadily extended and becoming increasingly effective", he emphasized. The minister deplored "irresponsible half-truths" which he said had been spread.

At the present time medical facilities for James Bay Indians consist of a full-time doctor at Moose Factory and two full-time public health nurses, a nursing station at Fort George with two full-time departmental nurses. The government also supports four mission hospitals at Moosonee, Albany, Fort George and Moose Factory.

## ALBERTA INDIANS PROSPER

CALGARY, Alta.—Favorable prices for cattle and grain improved conditions for Indians living on Alberta reserves in 1947, according to the annual report from the Alberta branch of the Dept. of Indian Affairs.

The total crop harvested in 1947 was 200,000 bushels of wheat, 350,000 bushels of oats, and 150,000 bushels of barley and rye. Indians benefited to the extent of \$300,000 from the sale of beefstock.

In the Edmonton district Indians got an excellent return from the oil industry with 100,000 being paid for leases on Indian land. Sales of individual lot of land on the surrendered area of the Blackfoot reserve amounted to \$60,000 while land and gravel rights surrendered to the St. Mary's dam project by the Blood Indians would account for \$225,000.

An extensive timber area on the Peigan reserve is being developed and initial logging operations began recently.

## AD SHOWS SKILL AS KNITTER

DUNCAN, B.C. — Women patrons of a city lunch room looked enviously last week while an Indian youth gave an impromptu exhibition of real knitting skill. A waitress in the lunch room had been filling in idle moments knitting a sweater. Called on to serve a number of women patrons, she laid her knitting down at a counter where the young Indian was sitting, sipping a cup of coffee.

Noticing the knitting, he picked it up and soon he was "knitting and purling" at high speed, displaying a dexterity that indicated that he was a master of the twin needles.

Astonished women and waitresses stopped all activity to watch the needles fly.

## CLOSE GAME WHEN ATOMS MET MARIEVAL BLACK HAWKS

Good hockey and sportsmanship in the part of both teams marked the game on Feb. 24 when Grenfell Atoms met the Indians from Crooked Lake Mission team — Marieval Black Hawks.

The boys from the Mission gave a superb display of stick handling, but lacked the skating speed which the Atoms exhibited.

## LAC SEUL NEWS

LAC SEUL, Ont. — After the birth of her daughter, Jan. 24, Mrs. James Ashen was hospitalized at the Fort William San where her condition is said to be fair.

Mrs. James LacSeul has been confined to bed due to illness. The trap lines seem to provide for healthy living. Look at Stanley Wesley's family which spent the whole winter in the north bushland. They have all gained weight, except for Wesley who is as thin as ever, he reports an excellent catch.

Death of Mrs. Mary Jane Shapakijik is reported at Brandon San.; she is the wife of Alfred Halverson, former H. B. Co. manager in the Lac Seul district. She died Feb. 20, having received baptism in the Church; she is survived by her husband, four sons and four daughters.



Rev. Fr. E. Benoit, O.M.I.

HUDSON — FRENCHMAN'S HEAD — Mass was celebrated on Feb. 16 at David Bunting's home, and on the 17th at the home of Samuel LacSeul by the missionary, Fr. E. Benoit, O.M.I.

Mrs. Helen Hill died Oct. 31; Mrs. Joe Hill passed away in February; on Dec. 5 the child of Robert LacSeul died—R.I.P.

RED LAKE, Ont. — Edward Angeconeb was fatally injured Feb. 4, when a bush tractor crushed him; he was taken to the Red Lake Memorial Hospital and he died within two hours. His wife, six sons and a daughter are left to mourn him.—R.I.P.

Alex Kijik, son of Donald Kijik, passed away at the Fort William San in February.

### ST. LOUIS CAROL

A Sioux tribal carol, "Stars Lead Us Ever On," has been arranged by Harvey Gaul, a noted church musician, as a hymn featured recently by Dr. Ronan's boys' choir in Toronto.

"Oh, if I could only knit like that!" was the admiring comment that came from a number of watchers.

After having added considerably towards the completion of the sweater, the lad laid down the needles and sauntered from the lunch room.

"I hope he comes in again", said the owner of the knitting. (Cowichan Leader), Duncan, B. C.

## KENORA DISTRICT NEWS

SHOAL LAKE, Ont.—Nellie Pinens passed away at the hospital.—R.I.P.

The missionary, Father Lacelles was guest of Chief Herbert Redsky who treated him royally. The patients at Brandon San, Sadie Ogimawassay, Bert Green, are improving.

WHITEDOG—Horace Spence is at Kenora Hospital.

RAT PORTAGE—A daughter was born to Mrs. Cecilia Turcotte. Louis Seymour is working at Longe's.

WHITEFISH BAY—Mr. Fenez school teacher, visited in Kenora recently. Mrs. Maggie White and her brother, H. N. Bird are recent visitors at Kenora.

CROW PORTAGE—Mrs. Edie Kopinens is in Kenora Hospital, John Indian visited Kenora School. Many are cutting wood in the district.

MORSON—Mrs. Albert George writes that every one is well there. They have no skating rink; the boys play hockey at Rainy River occasionally.

KENORA INDIAN SCHOOL —The hockey club, joined with the Columbus Club is now called Notre-Dame; they have lost only one game so far, and they have played at Dryden Feb. 27.

## NOTRE DAME'S STRONG MIDGET HOCKEY LINE-UP

Evidence that the Notre Dame hockey team has acquired fame in the district, is this declaration of a kiddy to another kiddy on hearing for the first time about the above hockey team: "I always thought Notre Dame was a football team".

Well for those who wouldn't know much more than this little chap here is a brief introduction for your information.

The Notre Dame (Midget) hockey team came into existence at the beginning of this hockey season, and is composed of white boys and Indian boys. The Indian boys are from St. Mary's Indian Residential School and the white boys are players of Mount Carmel and of the local Public Schools. The boys play most of their league games on Saturday morning at the Kenora Thistle Rink, and hold regular practices in the evening on the St. Mary's ice.

H. Hanton is coach of the team. Notre Dame stands second in the league. Except for one defeat and two ties, all other games were victories, the last of which, on Saturday morning, against Cecilia-Jaffray Indian School the score was 9-4.

The Notre Dame midgets have recently made a trip to Redditt, where they played an exhibition game. They lost, 15-4. If both sides could have confined themselves to the use of midget age only, the teams would have been more even and more interesting.

The team under the supervision of Fathers C. Lafreniere, O.M.I., and A. Lacelles, has for officials: Ralph Leroux, sec.-treas., Harold Hanton, coach; Max Vandael, trainer; John Skead, captain; Larry Speight and Lorne Shouldice, assistants.

The line-up is: goalie, Frank Leroux; spare, Henry Robson; defense, Ralph McLeod, Edwin Kelly, Lorne Shouldice, Larry Speight; 1st line, Pat Seymour, Leonard Green, Johnny Skead; 2nd line, Terry Webster, Paul Indian, Charles Kelly; 3rd line, Doug. Wise, Bab. Bailey, Donald Mylic; spare, Charlie Primmer.

The officials of the team extend thanks to all those who assisted the club by their donations. —Kenora Miner and News.

## FORT ALEXANDER NEWS

Agency at Pine Falls—Mr. B. E. Olson, Superintendent of the Clandeboye Agency, is to leave the former Indian office of Selkirk and move his headquarters in Pine Falls just as soon as suitable buildings can be obtained or built in the paper mill town, close to the Fort Alexander Reserve, which is the most populated in the Agency. Mr. Olson has been very active since his appointment last fall.

Best Land in Manitoba—The reserve of Fort Alexander lies on both sides of the Winnipeg River. The land is fertile, without stones or alkali. It is nearly always benefited with plenty of moisture. Some Indians are anxious to devote themselves to extensive agriculture. Plans are presently being studied to break open a large tract of land.

Certified Seed — Last spring some of the most progressive Indians asked the Indian Agent to supply them with good potatoes, and they received certified seed potatoes, which they willingly paid out of their treaty annuity, and with which they were well pleased. This action, however, irritated a few backward members of the band, who complained that the treaty had been broken, as everything, according to the treaty, should be given free!

Shall We Be Modern?—The Winnipeg Electric Hydro comes to the border of the reserve, and it will be easy enough, with the help of the Indian Affairs Branch, to obtain a transmission line which shall bring light and power to the two schools. Several Indians wish to enjoy, as the whites, the many advantages of electricity. A few, though, fear it as they would lightning.

A Congenial Man—Pierre Desrosiers has died at Sioux Lookout on Feb. 3, while over-seeing a new construction. Many Indians have worked under his direction when improvements were made at the school in 1936-1937.

## WEYBURN HELPS WHITE BEAR BAND

CARLYLE, Sask. — A total of nine large boxes full of clothing, shoes and toys was sent to the St. Francis Catholic Indian Mission at Christmas, and three other boxes containing several quilts, blankets, clothing, books and shoes reached the Catholic Indian Mission recently. Those articles distributed to the people answered every expectation.

Their Missionary wants to acknowledge receipt of those nice presents and to heartily thank the ladies for their true Catholic spirit.



School Children,  
Telegraph Creek, B.C.

## HORSES BOLTED

YORKTON, Sask. — Alex Dustyhorn, 19, a treaty Indian of the Poor Man's Indian reserve in the Touchwood Hills district, died shortly after he was found wandering near his home Feb. 29, R.C.M.P. reported here. The man was severely frozen and is thought to have died from exposure.

The Indian visited a nearby reserve Saturday night and it is understood his team of horses ran away while he was driving home.

## BLACK HAWKS

Chicago acquired the name Black Hawks through the late owner, Major Frederic McLaughlin. He named them after a unit of the First World War's 33rd American division known as the Black Hawks.

In and around Chicago and Milwaukee the name Black Hawk is used in hundreds of ways. Black Hawk himself was an Indian chief, a member of the Sauk tribe and considered the greatest orator of the American Indian race.

## GROW YOUR OWN HOME

CARLYLE, Sask. — The prairies may be in the grip of winter but there is a tropical spot in the Moose Mountains.

Charlie Nabixi, an Indian on the White Bear Reserve, built a cabin last year. Due to shortage of lumber he did not get a floor installed.

Now the warmth of the house has started grass to grow and Nabixie has a green carpet in his home.

He has other decorations, too. The rafters, of green poplar, are in spring foliage and a gopher is helping Nabixie dig a cellar.



Happy Children, Iskut Lake, B.C.



## QU'APPELLE VALLEY NEWS

**INDIAN SCHOOL, Lebreton, Sask.—Hockey play-offs.** The Senior hockey team met with the Melville Juveniles January 28 at the Fort Qu'Appelle Arena, losing the game 11-4; the second game, played at Melville, gave the Melville team their second victory 7-5. Better luck next year!

**Visitor.** On Feb. 4, Fr. E. Dorge, O.M.I., missionary at Les-tock, paid us a short visit, re-turning from a two-week mission trip.

**Father Guy.** Our little girls feasted Father Guy de Bretagne, over twelve years a missionary residing at the school, on his birthday, Feb. 9, a bingo party was held in his honor.

**Card Party.** On Shrove Tues-day, Feb. 10, a card party for senior boys and girls was en-joyed by all.

**To Regina.** The Senior hockey team, as a reward for their clean play and sportsmanship during the season, were treated to wit-ness the Regina-Edmonton hoc-key match at the Queen City Gardens in Regina.

**Concert.** The intermediate girls, grades 4-5, presented a con-cert Feb. 15, in honor of the Oblate Fathers.

**LEBRET, Sask. —** On Sunday March 7, a music recital was held in the lobby of the hotel where the singing pupils of Mrs. A. Weir, Fort Qu'Appelle, perform-ed before an audience of parents and friends. Among those tak-ing part in the interesting en-tertainment were: Lorraine Bellegarde, Barbara Bellegarde, Ruth Ann Cyr, Grace Lavallee and Flora McNabb, all of the In-dian School. At the end of the program Mrs. Weir, playing her own accompaniment, sang "Day-break", and "It's Quiet Down Here".

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**PIAPOT RES. Zehner, Sask.—**  
**Baptisms:** Bernard Hector, son of Angus Kasasowatum and Flora Obey, Jan. 16; Arnold Thomas, son of Thomas Kayasowatum and Agnes Ball, Feb. 7; Mary Ann, daughter of Adelard Mandy and Clara Cappel, Feb. 7. **Deceased:** Marianne Beatrice, 1 month, daughter of Albert Noname; Jo-seph Elmer, one month, son of George Mandy.

**FILE HILLS—**William Bryce, son of Michael Yuzicapi and Genevieve Pinay, was baptised January 31.

**STANDING-BUFFALO. —**  
**Wedding.** At the Indian School Peter Yuzicapi (son of John), was married to Elizabeth Ra-phael. (widow of J. Goodpipe). Clifford Goodwill and Rosie Yuzicapi were witnesses, Father Gelinas officiated, on Feb. 2nd. Our best wishes to the new couple.

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**WHITE BEAR RES., Carlyle, Sask.—**On Jan. 26, the daughter of Lawrence Big-Eagle and of Marjorie Bear, was baptised, Mary Bernice.

## The Coyote and the Frost



The giants chased the coyote carrying the burning stick.

### An Old Legend

There once was a time, an old legend tells us, when the Indians had no fire. The sun warmed them in summer, but in winter even the sun gave little help.

"Oo-ai-hu!" grumbled the In-dians. "We ought to have a bit of fire. Then we could be warm all the time. Some of the sun fire is what we need."

But the wise men of the tribe shook their heads.

"Who could get it?" they asked. "The frost giants have the sun fire in their keeping. No one is strong enough to take it away from them."

Now it happened that a coyote was prowling around the camp at the time and he heard what was said. The coyote was a friend of the Indians and he did not want them to suffer. But more than that, he thought he would enjoy fooling the cruel frost giants. So he decided to try to get some fire.

He set off at once, taking all his friends with him. There was all sizes and kinds of animals in the party. There was even a frog, although no one knew why he had been invited. They all

wanted to help, but none of them had much of an idea what to do.

When they reached the giants' cave, the coyote left his friends in the bushes and went to do a bit of scouting. He circled the cave, slipped up to the open door, and peeped in at the giants seated before the fire. Then he went back to his friends.

"We can get the fire if we work together," he said. "I will go first. After I am inside, the rabbit must come and help."

"I!" squeaked the rabbit. "You mean me?"

"You!" said the coyote. "Pound on the door and demand fire. When the giants chase you away, you must hop back and forth until they don't know what they are doing. Meanwhile I will get some fire for the In-dians."

As for the other animals, he stationed them along the road.

"You are to be the runners," he said. "You are the ones who must see that the fire reaches the Indians."

Then he went to the cave and tapped upon the door.

"Let me come in," he whined, and he slipped through the crack before the giants could shut the door.

While they were wondering how to get rid of him, there came another knock. It was so loud

that the giants were surprised. They could hardly believe their eyes when they found only a rabbit on the doorstep.

"Give me fire," squeaked the rabbit. "You have no right to keep it for yourselves. Give me some, or I will come and take it!"

The giants roared with laughter. Then, as the rabbit made a move to enter, they picked up their clubs and chased him out across the fields.

As soon as their backs were turned, the coyote snatched a burning stick and raced away with it. He made no noise, but he ran so fast that he left a trail of sparks.

The giants saw the light and were close behind the coyote when he came to the deer.

"Run," cried the coyote, as he thrust the burning stick into the deer's mouth.

The deer carried it to the wolf, the wolf carried it to the bear, and so it went from animal to animal.

At last it was the ground squir-rel's turn. By that time the stick had burned down so small that it singed the fur about the squir-rel's mouth.

No one knew what might have happened if the squirrel had not found the frog sitting there with his mouth wide open. The squir-rel thrust the fire into the frog's throat, and the frog closed his mouth over it.

Into the river went the frog. He swam under water as long as he could. When he came up for air, the giants were searching the river bank. The frog knew he could not outrun them, and so he looked for a place to hide the fire.

The first thing he saw was an old log of dry cedar. Into the log he spit the fire. There the giants left it for they did not know how to get it out.

And always after that, any In-dian who was willing to work could have fire to warm his wig-wam and to cook his food. All he had to do was to take a stick of dry cedar, press it into a block of the same kind of wood, and then twirl the stick between his palms.

At first he would get sawdust, but if he worked long enough he would get a spark of that same fire which the coyote took from the frost giants, and which long ago the frog hid in the log by the river.—Hilda K. Williams.

## A MOTHER'S PRAYER

### Augustine Sets An Example

Augustine is now a Saint, but not because of his youth. At teen he was sent away to school. This was a mistake, because he gave the youngster free rein over his likes and dislikes.

The atmosphere could not have been worse. He was surrounded by pagan living and ideals, which is another way of saying that he met up with wild orgies, excessive drinking, sensuality of every sort and daring sinful love. The consequences were inevitable. Augustine returned home an addict of the lowest vices. His conscience was gone. To make things worse, his father approved this sort of life, saying that the sowing of wild oats was a sign of manhood.

At seventeen Augustine left home once more. This time he went to Carthage, the center of pagan learning and pleasure. There he became the most gifted and most sensual of scholars. Students followed after him for his brilliance and for his reckless-ness.

About the time Augustine's conscience began to prick him he found an excuse for his en-livened life in the doctrines of Manichaeus, a philosopher who taught that sin could not be resisted, that passion was a necessity. At the age of twenty Augustine became disgusted with himself and his sin. He continued his excesses not because of any real desire, but because of the force of habit. He had become the slave of sin and the thought maddened him.

The break with sin came at the age of thirty-three, with the help of St. Ambrose and Monica, his mother who prayed incessantly for her wayward son. Augustine went from virtue to virtue. He did not with ease. He had a fight with his hands until he died. From time to time the old visions would revive and the passions in his soul would reach out for pleasures he had once tasted. To suppress temptation, he worked without thought of hours, preached, wrote and gave a helping hand to the needy. Thus he kept his nature down and became a saint. The sinner can find inspiration in this great come-back.

(Notre Dame Bulletin)

### CORRECTION

We regret the error in name of the founder of the Indian Sisterhood published on page 1 of our last issue. The name should read Sutherland (para. 2) instead of Sullivan.

## ST. PHILIP'S SASK.



James Quewezance, Captain of St. Philip's Hockey Team.

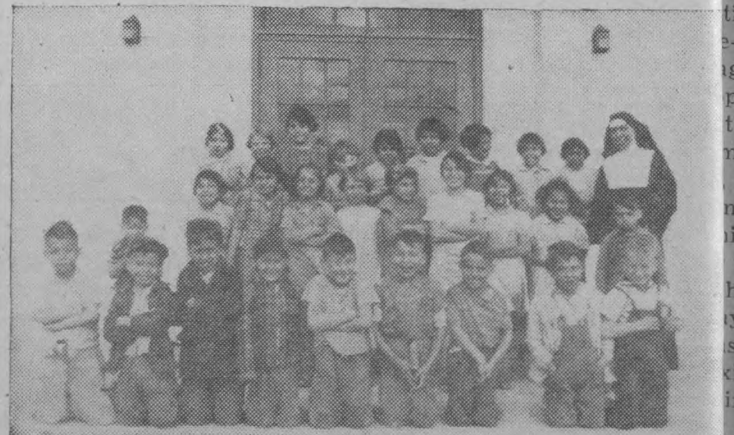


St. Philip's Hockey Team.

## TEKAKWITHA SIOUX MISSION, S.D.



The 1944 Dedication Pageant. The Orphanage was blessed by the Bishop of Sioux Falls, S.D.



Sister Catherine with her pupils at the orphanage. Sister Catherine is a Sisseton Sioux girl who joined the Salvatorian Sisters in 1936.





# The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

## CHAPTER IX - THE INHERITANCE

The story to now: Daniel Little (Hanpa), grandson of the Sun-  
beamer, brought up in a Government Indian school, returns to  
Wood Mountain quite bewildered by his education. His grand-  
father wants him to marry the Doe-Maiden, daughter of a Lakota  
man and of a white man. At the death of his grandfather Daniel  
saw a great sorrow, and although he loved the Doe-Maiden,  
he left his home, with his friend, Toto, and went to Poplar, Mon-  
ta, where he meets attractive Pauline Ramsay.

On the occasion of a rain-dance, Daniel and his friend nearly  
got into trouble.

Having been rescued by a friend, Daniel went back to work  
at the Ramsay ranch. He realizes that Pauline is falling in love  
with him.

★ ★ ★

The next day a letter came to  
Daniel summoning him to appear  
in person at the Agency Super-  
intendent's office, in Poplar.  
Borrowing Mrs. Ramsay's car,  
Daniel went to the Indian office;  
there he found out that his grand-  
father had sold all his land in the  
Wood Ridge reservation in South  
Dakota, and that he, Daniel  
Little, was the sole heir. The  
money was to be released to him  
on the death of his grand-  
father.

Daniel was moved to tears by  
the kind solicitude of his grand-  
father in providing thus for him.  
The sixteen hundred acres of  
wonderful land had been sold for a  
little over two thousand dollars.  
The sum was to be deposited to  
his account at the bank in As-  
siboia, Sask., as soon as Daniel  
could prove his identity. The  
necessary papers were signed  
and notarized, and in a few  
minutes Daniel was, by his own  
standards, a rich man.

As he drove back to the ranch  
he pondered: Now I have to re-  
turn to Canada. I will seek my  
friend LeBegue's advice. I have  
a chance to do good. I do not  
want this money to be squander-  
ed away.

Daniel kept secret his wind-  
fall. He went on working at the  
ranch all afternoon, and only to-  
morrow evening did he tell his pal,  
Toto: "Kola, now I am a rich  
man! I must go back to Wood  
Mountain and I will build myself  
a house, and a workshop, and I  
will buy a car. Do you wish to  
be my partner?"

"I sure do," answered Toto,  
and who are you building the  
house for? Surely your white  
friend will not want to live  
in Canada. . . . Have you for-  
gotten the Doe-Maiden?"  
"Perhaps you should marry  
my friend Bearchild and have the  
house," replied Daniel, "I may  
be single for a long time."

"That remains to be seen," said  
Daniel, suddenly growing serious.  
He thought of marrying Lucy  
Bearchild was dawning upon  
him as a pleasant possibility.

That evening Daniel wrote  
a letter to LeBegue, advising  
him of his return to Wood Moun-  
tain. He had resolved to forego  
Pauline's love, much against his  
feelings. The image of the  
Doe-Maiden kept floating in his  
imagination . . . she was of his  
people, she liked him. Pauline,  
on the other hand, was a white  
man, serious and understand-  
ing. It is true, but what were the  
chances of happiness for them?  
Daniel did not feel it would be  
wise to her, and he knew, deep in  
his heart, that he could not wipe  
out his ancestry and take upon  
himself the burdens and the com-  
plexity of the white man's way  
of life.

Pauline was quick to notice  
his silence and the restlessness  
of Daniel.

"What is on your mind,  
Daniel?" she asked as they were  
driving to town. "Are you not  
happy here? I really cannot  
understand you at times. You  
know I love you, and in a matter  
of time we could perhaps. . ."

Daniel looked at her plead-  
ingly: "No, it is not you," he  
answered, "it is something much  
more important. I must go back  
to my people. I came out here  
to try and forget my grand-  
father's death, to seek a new in-  
terest in life, and yet I have not  
found what I wanted; my grand-  
father calls me back to do what  
he could not do, and now I must  
obey him."

With tears in her eyes Pauline  
said: "I knew it would come to  
this, but not so soon. . ."

She gripped his hand. "Dan, don't  
you love me? why can't we stay  
here?"  
"I am sorry, really," replied  
Daniel, with emotion. "But I  
see the way I must follow now.  
Pauline, you are the most lov-  
able woman I have known ever,  
and I love you for what you are.  
But there is much between the  
two of us that is left in the dark,  
like a wall that keeps my people  
away from your people. . . Your  
God and my God have made us  
with different ideas . . . let us  
remain friends, and wait; some  
day, perhaps. . ."

Pauline was sobbing. Taking  
hold upon herself, she wiped her  
tears: "So be it, Daniel. Just re-  
member, please, that I will never  
forget you. I guess I let my heart  
speak too quickly . . . just the  
same, Daniel, you are a fine man,  
and, to speak frankly, I would  
not mind waiting if there was  
any hope. . ."

"I am leaving day after to-  
morrow," said Daniel, "I hope I  
am not too late to plant a crop  
on my land. I wrote my friend  
LeBegue last night asking him  
to do the work for me, as I have  
nothing to work with just  
now. . ."

"What?" asked Pauline, com-  
pletely recovered from her emo-  
tional spell, "how can you afford  
to hire a white man to do your  
work? How did you get rich  
overnight?"

"Well, since you ask," replied  
Daniel, "my grandfather willed  
me over two thousand dollars,  
and it is my duty to use that  
money the way he wanted it to  
be. . . I cannot wait . . . it is  
now the middle of June. I'll find  
some one for your work, I have  
already asked Claude Bearchild  
and he is willing to come to take  
my place."

They met the Oriental Limited  
at Wolf Point, and Pauline's  
mother alighted from the train.  
The return trip to the ranch was  
made quickly; Daniel driving,  
and not able to put a word edge-  
wise in the rapid conversation  
between mother and daughter.  
Daniel thought: I am quite sure  
I do not belong to this world, as  
he reflected on the topics of con-

versation. The white people  
would not accept me . . . and I  
could not accept them either.

And he felt happy over the  
thought of returning home.

\* \* \*

Wishing to recapture for the  
last time, perhaps, the glamour  
of the past, Daniel suggested to  
his pal Toto: "We should follow  
the old Fort Peck trail on horse-  
back when we return to Wood  
Mountain." "What is the idea?"  
queried Toto, "getting romantic  
again . . . it would be easier to  
sell our ponies and travel in  
style; we are rich now. . ."

"That is what you think," re-  
plied Daniel, "by the time we are  
settled down in my new house,  
there won't be a penny left, until  
the crop is harvested. By the  
way, what about the Wood Moun-  
tain rodeo next month? You and  
I can clean up some pocket  
money there. And without our  
ponies where would we be?"

"I guess you're right," replied  
Toto. "It will be good to travel  
the old trail, even if it takes two  
days. I am an old man, ha! I  
will tell you the stories I know  
about the trail. It will keep you  
from thinking too hard of your  
friend Pauline," he added with a  
mischievous smile.

"You clown," glibed Daniel,  
"what you really wish to do is  
forget about your sweet Lucy."

"I have no such idea, and she  
is coming to the rodeo anyway.  
I asked her to come."

"I guess you want me to invite  
Mrs. Ramsay," retorted Daniel  
dryly.

"You don't need to, she will  
be there, if she loves you at all,"  
said Toto, "it will be fun to  
watch you, torn between her and  
the Doe-Maiden."

"You are cruel," replied  
Daniel. He was not laughing any  
more. "Let us be sensible for  
once, and talk business."

And thus, far into the night,  
the two pals discussed their  
plans for the future.

Their last day at the ranch,  
Daniel and Toto worked fast and  
late. By evening the last bronco  
was broken in.

After the evening meal, Daniel  
told Pauline: "Mrs. Ramsay, this  
is our last day here. We are  
leaving before sunrise tomorrow,  
I wish to say good-bye to you  
now."

Pauline paled as she answered:  
"If it has to be so, let it be so."  
She could not find words to ex-  
press her feelings. She added  
casually: "I will have your  
breakfast ready in the kitchen,  
and I will pack a lunch for you.  
You get it before you leave . . .  
and here are your wages. . . I  
wish I would see you again,  
Daniel. . .," she added, blushing  
violently.

Daniel looked at her softly,  
and, accepting the money, he  
said simply: "Thank you."

Before retiring, by the light of  
a little oil lamp, Daniel wrote a  
long letter to Pauline, pouring  
out his pent-up feelings; he had  
to go, and yet he wanted to re-  
main.

(To Be Continued)

## HOME PLANNING ESSAY



Housekeeping in pleasant kitchen.  
(Photo Courtesy National Health and Welfare)

### 2nd Prize Winner

After leaving school the things  
I want to keep up for God are:  
my Sunday Mass and Commu-  
nion, my morning and night  
prayers, grace before and after  
meals, also the religious princi-  
ples I was taught in catechism,  
so that I may teach smaller ones  
about God.

My greatest wish is to maintain  
and develop all that I learnt  
about cooking. If the Depart-  
ment goes through so much  
trouble for the kitchen, it will  
be important for me to prepare  
well balanced meals, containing  
all that is necessary for the  
health: meat, potatoes, vege-  
tables and dessert. I will try  
to prepare my meals in a very  
attractive way, so that even those  
who have but small appetites  
will feel like eating.

When I am discharged from  
school, I would like to work, the  
job of a clerk would please me  
very much. I have the inten-  
tion of saving part of my money  
by putting it in the bank, the  
rest I will use to buy clothes and  
also to prepare myself a "Hope  
Chest". In this I will have sheets  
and pillow cases, some embroid-  
ered, this will keep me busy  
during my spare time; dish  
towels, a few little neat aprons  
that I will sew myself, also baby  
clothes, little knitted bonnets,  
sweaters and booties, and warm  
little flannelette dresses, etc.

My ideal is to have a good  
comfortable home in Port Ar-  
thur. Three rooms downstairs,  
a couple of bed-rooms on the  
second story and a bathroom  
would be what I wish for.

In the kitchen a good stove  
with an oven is very essential  
because I intend to bake my own  
bread at home. I could not do  
without a good cupboard, a  
wood-box and maybe an ice-box  
especially for the summer  
months.

In the dining room, a neat set  
of table and chairs, a cupboard  
for my good dishes, and also a  
radio would help to keep us  
home together instead of always  
going away right after meals.

This house of mine I already  
see kept clean and tidy, we have  
received so much at school that  
I can't think of living in an al-  
together different way when I  
go back home, ready to start get-  
ting things ready for my own.

Elisabeth Danielson,  
Indian Res. School,  
McIntosh, Ont.,  
Grade VII, 16 years.

\* \* \*

### 3rd Prize Winner

I will soon be of age to leave  
school and I know that I have  
many things to prepare for my  
future. First, if I want to have  
a good future, I know I must  
pray to God and beg Him in  
my morning and night prayers  
to help me while I am on earth,  
to make a good living and to be  
kind and good to everyone who  
asks me to help.

I know that I will have to build  
myself a house; I will have to  
find a good place but I must find  
good lumber for it too. I will  
want to build my house where I  
know it will be protected against  
cold winds in winter.

I will also want a garden  
where there is good soil to plant  
vegetables and the right kind of  
vegetables too. I will plant what  
is necessary for health, and also  
flowers in front of the house to  
make the house good looking;  
I'll make a fence around the  
house and I will paint it all  
around.

As for the inside of my house,  
what I need for furniture is a  
stove, dressers, cupboards, beds,  
and a radio to amuse myself  
while I am in the house, then I  
will make a kitchen, a bedroom  
(or two) and a living room.

Outside, I will build a shed  
for the wood so as to have it al-  
ways dry for the furnace and  
stove. I'll also have a store-  
house for storing fruit and vege-  
tables, or ice in summer.

Then, in buying food, I know  
that I should have to get the  
right kind of food, to help build  
strong bodies and always feel  
good and healthy. As for buy-  
ing clothes, I'll have to get the  
right kind for winter and sum-  
mer. As we should try to have  
warm clothes in winter so as not  
to catch any kind of sickness  
then for summer we should  
dress very light as it is too hot;  
I'll buy some clothes and take  
good care of them.

I will always try to save as  
much money as possible, put  
some in the bank as it will be  
good to have some whenever it  
comes necessary in hard times.  
But I'll never play with money  
like most men do to waste it,  
instead I'll buy food or useful  
things that will be needed for  
the house. Then, I should think  
of my old age when savings  
will come handy. In the mean-  
time, the savings will be used to  
buy a farm for my children and  
establish them.

I would like to have livestock  
around, like cows, horses and  
hogs and chickens to supply food  
and some to sell and make money  
out of the farm.

As I might get a wife someday,  
I'll first want to know if she is  
willing to do the duties of the  
house; then, I might have chil-  
dren and what I'd like to teach  
the children is about God and  
make them true Christians.

Then, I'll be sure to make my  
house near the school, church  
and store to make it easier for  
my wife and children to keep  
their faith and get a good Catho-  
lic education.

Stanley Houle,  
15 years, Grade VI,  
Comeau School,  
Ebb and Flow Lake,  
Reedy Creek, Manitoba.



# LA SALLE

## EXPLORER

LA SALLE, WHOSE FULL NAME WAS RENE-ROBERT-CAVELIER, SIEUR DE LA SALLE, WAS BORN IN FRANCE IN 1643.



IN HIS HOME ON A LITTLE ESTATE ON THE ST. LAWRENCE RIVER, LA SALLE DREAMED OF A NORTHWEST PASSAGE.

SINCE BOYHOOD IN FRANCE HE HAD DREAMED OF ADVENTURE IN THE NEW WORLD. SOME SAY HE WAS THE FIRST WHITE MAN TO SEE NIAGARA FALLS; TO EXPLORE THE ALLEGHENY VALLEY AND OHIO RIVER.



JOLIET'S REPORT ON THE MISSISSIPPI STIRRED LA SALLE'S IMAGINATION. HE BUILT FORT FRONTENAC AT THE OUTLET OF LAKE ONTARIO TO PROTECT THE FUR TRADE HE HOPED TO DEVELOP.



DURING THE WINTER OF 1678-79 LA SALLE BUILT THE GRIFFIN. IT WAS THE FIRST VESSEL OTHER THAN INDIAN CANOES ON THE WATERS OF THE GREAT LAKES.



FROM NIAGARA, WHERE IT WAS BUILT, THE GRIFFIN SAILED TO GREEN BAY. THUS LA SALLE'S NAME WAS LINKED WITH THE HISTORY OF THE FOX RIVER VALLEY AND WISCONSIN.



IN 1679 THE GRIFFIN DISAPPEARED AFTER LEAVING WASHINGTON ISLAND, OFF THE TIP OF DOOR COUNTY PENINSULA. THE SHIP WAS NEVER SEEN AGAIN, BUT LEGENDS AROSE ABOUT IT.



RECOVERING FROM THIS BLOW, LA SALLE SET FORTH ON OTHER EXPEDITIONS. HE TRUDGED ON FOOT FROM ILLINOIS TO MONTREAL, 1000 MILES.



ONE TRIUMPH CAME TO LA SALLE BEFORE HIS TRAGIC DEATH. ON APRIL 9, 1682, AT THE GULF OF MEXICO, HE RAISED THE FLAG OF FRANCE OVER THE LOWER STRETCHES OF THE MISSISSIPPI.



MOST OF HIS DREAMS WERE SHATTERED BEFORE HIS DEATH AT ASSASSIN'S HANDS IN 1687. HE FAILED FINANCIALLY, BUT LA SALLE'S NAME LIVES IN HISTORY.



### LOST SHEEP CAME HOME

LONDON —(Catholic Times) — The two sheep stolen from the crib in St. Edward's Macclesfield, have been restored to the fold.

A woman parishioner, leaving by a rear path after Benediction found them side by side in the grass, where the thief had apparently returned them under cover of darkness.

Fr. Leo Coyne, parish priest, had appealed to his parishioners from the pulpit to emulate the Good Shepherd by tracing the missing sheep, which could have been used as playthings for children.

### THE QUESTION BOX

Q.—How old is a girl when she knows her true vocation?

A.—Knowledge of one's vocation does not depend upon age except that the use of reason must be had. There have been those who were enlightened at a very early age. Usually a girl will be pretty well up in her teens before she can decide definitely. Prayer, advice of parents, pastor or confessor are the ordinary means God has given us to arrive at a wise decision on the course of our life.

Q. My mother lives in the same house with me. My wife says that I pay too much attention to my mother and not enough to her. I contend that my first obligation of love is to my mother, despite the fact that I am married. Is this correct?

A. You are wrong. While every decent man and honorable woman will at all times show deep respect and great love for the parents who gave their life and their all, yet they must not forget that their first duty after marriage is to their partner and family.

### VESTMENT COLORS USED AT MASS AND THEIR MEANING

White, emblem of purity, is used to the feasts of Our Lord, except those which commemorate His sufferings. What color could be more suitable to Him Who is infinite sanctity, and Who showed Himself to His apostles on Thabor, and to St. John in heaven, "Clothed in a robe whiter than the snow"? This color is also that of the feasts of Mary. After God there is nothing purer than the Blessed

Virgin. The Holy Spirit compares her to a lily shining whiteness, to a spotless dove, a tower of ivory, and to a limbed fountain. White is worn on solemnities of the angels because of their purity, and on the feasts of virgins.

Red is the figure of blood of fire. The Church clothes herself in it for those feasts which have connection with the passion of Our Lord and on those which recall to us that Jesus Christ has not feared for himself to be reddened in his own blood, shed in torrents on the pavement of the praetorium on the road to Calvary, and on the wood of the cross. At the cost the Church wears red figure forth the mystery of tongues of fire on the heads of the apostles, and the effusion of that other interior fire which the hearts of those generous messengers of good tidings were filled. This color is used on the feasts of the martyr.

Purple, the color of the mortification of the flesh by penitence, is reserved to the following periods: Advent, Lent, Ember Days, Vigils and Rogations, and the procession of St. Mark to tell us that we should then expiate our sensual lives by fasting and mortification.

Green, in the liturgy as in nature, is a symbol of hope, life and growth. This color denotes that through Christ is born the life of salvation and that after Easter, which preceded Christ's coming, the green springtime of grace has begun for souls.

Black symbolizes mourning. Black vestments are used on Good Friday, to express grief at the death of the Saviour, unless the rank of a feast requires otherwise, at funerals and offices for the dead to show sorrow and sympathy.

WALK TO SCHOOL — "Papa," said the doting mother, "Robert's teacher says he ought to have an encyclopedia." "I'm tired of the encyclopedia," cried the father. "Let him walk to school like I did."

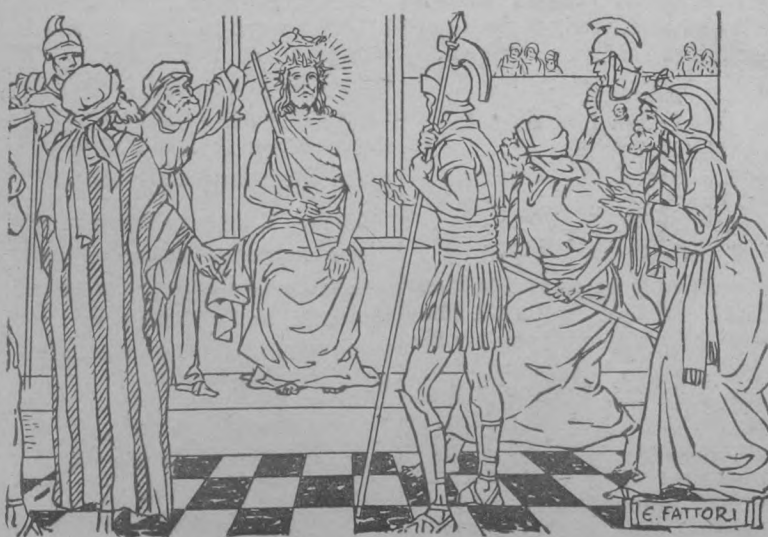
### THE PASSION OF OUR LORD



1. Jesus betrayed by Judas.



2. The scourging of Jesus.



3. The crowning with thorns.



4. The Crucifixion of Jesus.



# PATRICK OF IRELAND

IN THE EARLY 5<sup>TH</sup> CENTURY, PIRATE BANDS FROM IRELAND RAIDED THE COASTS OF ENGLAND, FRANCE, AND SPAIN FOR SLAVES.



PATRICK WROTE: WHILE PLAYING IN THE YARD OF MY PARENTS, I WAS SEIZED BY THE IRISH KING.

SOLD BY KING NIAL TO MUCHIO, A FARMER IN DELEDRIA, PATRICK WAS SENT TO THE MARSHES TO HERD SHEEP. ONE NIGHT AFTER 6 YEARS OF LONELINESS AND PRAYER, HE HEARD A VOICE.



PATRICK, ARISE AND GO DOWN TO THE SEA WHERE A SHIP AWAITS TO TAKE YOU HOME.

3 DAYS LATER, PATRICK RETURNED TO THE HOME OF HIS PARENTS, WHO WERE OVERJOYED TO SEE HIM.



PATRICK WROTE: "WHILE IN MY FATHER'S HOME THE CRIES OF IRISH PAGANS WERE EVER IN MY EARS, CALLING ON ME TO RETURN AND DELIVER THEM FROM THE DARKNESS OF IDOLATRY AND THE GRINDING HEELS OF THE DRUIDS."

ORDAINED AT 39, PATRICK'S STORY WAS BROUGHT TO THE POPE BY ST. GERMAN OF AUXERRE. THE POPE SUMMONED HIM.



WITH MISSIONARY POWERS I INVEST YOU. GO YOU AT ONCE TO PAGAN IRELAND AND BRING THAT LAND OF DARKNESS TO THE CHRISTIAN WORLD.

3 TIMES PATRICK TRIED TO LAND ON THE SHORES OF WICKLOW, BUT WAS DRIVEN OFF BY YELLING DRUIDS. UNDER COVER OF DARKNESS, HE WENT ASHORE AT NORTH COUNTY DUBLIN.



PATRICK WROTE: "I LEARNED FROM FISHERMEN OF THE GREAT ANNUAL FESTIVAL TO OPEN THAT NIGHT— A PAGAN RITE TO THE GOD OF ERINN."

PART OF THE RITE WAS THE LIGHTING OF A HUGE BONFIRE NEAR TARA PALACE. NO OTHER FIRES WERE PERMITTED IN THE LAND THAT NIGHT UNDER PENALTY OF DEATH.



FISHERMAN, WE SHALL SEE ON THE MORROW.

THIS FIRE WILL BE THE DEATH OF US, O, PATRICK.

AT TARA, KING LAORI WAS FURIOUS WHEN INFORMED OF THE FIRE ON SLANE HILLSIDE, ASKED THE OLD DRUID, FURLLOU, TO JUDGE IT.



KING OF ERINN, ON THE HILL OF SLANE A BRIGHT FIRE DO I BEHOLD. HERE THAT IF NOT QUENCHED TO-NIGHT, NEVER WILL BE QUENCHED IN ERINN.

PATRICK AND HIS TWO HELPERS WERE ARRESTED, BROUGHT BEFORE THE KING, AND QUESTIONED.



I COME TO TELL OF THE REAL AND TRUE GOD WHO SEES ALL AND KNOWS ALL.

THE QUEEN AND HER DAUGHTERS WERE BAPTIZED THAT NIGHT. PATRICK TRAVELLED THE LENGTH AND BREADTH OF IRELAND, AND THEN IN ARMAGH FOUND THE SPOT FOR HIS CATHEDRAL.



ON THIS HILL, I SHALL BUILD THE CATHEDRAL FOR ALL OF ERINN. HERE ON THIS GREEN HILL WILL OUR HOUSE OF GOD STAND FOREVER.

No. 302  
Sue Johnson

## LARRY THE LEPRECHAUN

### LARRY AND THE TUNA FISH

"Whoosh!" Larry paddled as the big fish plunged down through the dark green water. "He thinks I am a sardine, I guess", panted Larry. That's what I get for coming out into deep water. Oh! there he comes again—I say, Mr. Shark, lives are mighty poor eating. How about a nice friendly visit?" "Are you talking to me?" asked the big fish, turning a bright eye on the elf. "Because I'm not a shark. My real name is 'Albapore' but you probably would recognize me if I told you I am a tuna fish."

"Oh, yes," said Larry, "Tuna fish, of the sandwiches".

"That is an embarrassing subject," said the fish, flipping his sharp tail. "How would you like to know you would probably end up between two slices of bread?"

"I don't think I'd like it," admitted Larry. "But you should be safe enough away out here in the middle of the ocean."

"Not always," said the tuna sadly. "Men come out here—even away out here, mind you!—in big boats with tanks full of sardines, to use for bait; and they catch us while we're having a nice peaceful dinner. You can imagine who has the nice next dinner!"

"Do you live out here all the time?" Larry asked.

"No, we sometimes come in closer to shore, when it is warm—we like warm water. But then we soon come out away from the shore again and men try to discover where we go. But they can't do too well at it—we've kept our secret pretty well."

"You're a very handsome creature to be away out here where no one can admire you," said Larry. "That blue-steel color of your back is really beautiful."

"I'm afraid I'd be more admired on a lettuce leaf than in the water," said the tuna. "You have no idea how busy we are,



Larry and the Tuna Fish

keeping away from men with boats."

Larry laughed. "I guess they just don't come out into the middle of the ocean to admire you at that!" he said. "Have you any choice of oceans?"

"I'm fond of the Pacific, if that's what you mean," said the fish. "We find it more comfortable. But the sad part is that fishermen do, too! They come to California from all over the world, just to annoy us."

(NC Feature)

### CHURCH CALENDAR

March 21—Palm Sunday.  
March 26—Good Friday  
March 28—Easter Sunday.  
Now is the time to perform your Easter Duties:

Go to confession and receive Holy Communion!  
April 4—Low Sunday.  
April 14—Patronage of St. Joseph.

Every good Catholic must receive Communion at Easter time. Do not put off this duty until it is too late.

Easter time ends this year on Sunday, June 23rd.

## One Third of U.S. Indians Members of Faith

WASHINGTON, D. C. — Father Tennelly reports. There are 110 mission centers among the Indians, each of which has one or more resident priests. Most of these centers have out-missions with chapels, six of which were built during the past year. Altogether there are 150 priests working exclusively among 400 Indian congregations, and 65 of these maintain schools, with a reported attendance of 7,720. There are 147 among Indians, and 727 nuns, lay brothers, scholastics, lay teachers and catechists. In addition, 50 priests work part time among Indians.

### STRANGE BUT TRUE

When a man becomes POPE he loses his former nationality and becomes sovereign of an independent kingdom — THE VATICAN STATE.



The BLACK VIRGIN of ATOCHA, MADRID, had her own court — THE QUEEN OF SPAIN was "first lady-in-waiting". THE SPANISH QUEENS ALSO USED TO PRESENT THEIR WEDDING DRESSES TO THE STATUE.



St PAUL IS INVOKED IN MANY COUNTRIES AS PROTECTOR AGAINST SNAKES. SOIL FROM ST PAUL'S GROTTTO, RABAT, MALTA, IS CREDITED WITH SPECIAL ANTI-SNAKE — VERUM PROPERTIES.



Diego Alvarez Chanca WHO ACCOMPANIED COLUMBUS on his second expedition in 1493, wrote the first description of the fauna and flora of "THE NEW WORLD."



## Once Upon a Time



The Hungry Hound

By Dorothy Blount

St. Brigid had a great love of the wild birds of sea and land. When she was out walking in the woods, birds would perch on her head or her hand and sing sweet songs to her. But of all the animal creatures she had a special corner in her heart for dogs — particularly if they were lost or starving dogs.

It is related of the gentle Brigid that one day, as she was busy in her father's kitchen, a stray hound came into the house. He looked so very starved and miserable that, out of pity, Brigid gave him one of the five pieces of bacon which she was boiling. But still the hound was hungry and looked at the girl with such appealing eyes that she really could not resist him. So, she gave him a second piece.

And then, Brigid's father came home. He asked whether dinner was ready. She gave him the dish but said nothing about the hungry hound and the missing bacon.

Her father lifted the cover of the dish; and to her surprise, Brigid counted five full pieces of bacon! Not one was missing!

St. Hubert is the patron of hunting dogs, but might not St. Brigid also be regarded as their patron — especially the strayed and starving?

(N.C. Features)



## World News in Pictures

### FIRST PASTORAL VISIT TO LAC SEUL

### ST. MARY'S SCHOOL, CARDSTON, ALTA.



Father E. Benoit, O.M.I., first residing missionary at Lac Seul, Ont., northwest of Sioux Lookout, with Archbishop Cabana, of St. Boniface, Man., on the occasion of the latter's first pastoral visit to the mission in 1947.

Chief John Ross and Councillor Little-Bear, with Archbishop Cabana and Fr. Benoit. The Chief and his Councillor met the Archbishop as he landed from the plane, with his secretary, Father Desorcy.



The Indian Residential School.



Marriage of Jack Eagle Bear and Angeline Pace, 1944. Right: His Excellency Bishop Carro of Calgary. Left: Rev. Father P. A. Charron, O. M.I., Principal of the School.



The Archbishop visited the Indians at their tents, travelling by canoe across the lake. He was most cordially welcomed by all.



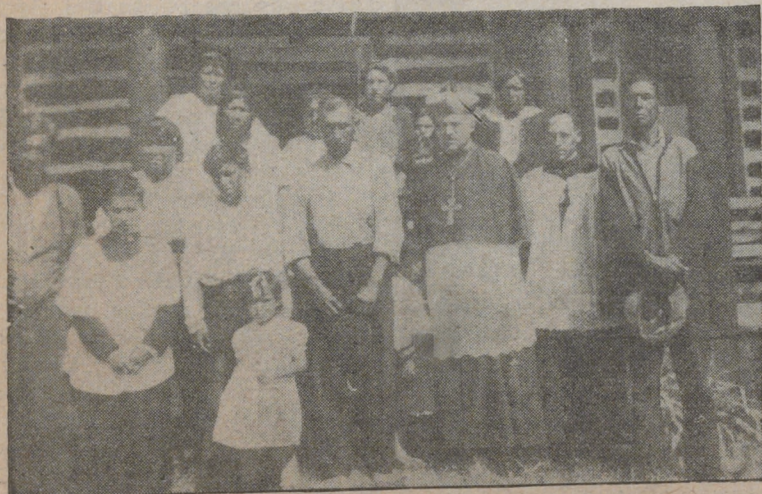
At the Mission House, which is Father Benoit's chapel and residence, after two adults had been baptised by the missionary and confirmed by the Archbishop. The children were baptised previously.



Girls' Confirmation class at St. Mary's School.



Boys' Confirmation class at St. Mary's School.



After the Archbishop's Mass, attended by the Chief and his councillors and the first converts of Lac Seul, fruit of six years of instructions, prayer and sacrifices on the part of the missionary.